

HERMES TRISMEGISTUS IDENTIFIED

Hermes Trismegistus (thrice-great Hermes) is historically considered a Hellenic creation involving the Egyptian god Thoth. Wikipedia traces the creation to the Hellenistic Period, following the conquest of Egypt by Alexander the Great (332 BC). The ‘messenger-of-the-gods’ attribute of the Greek god Hermes, echoes the ‘scribe-of-the-gods’ attribute of the Egyptian god Thoth, providing the basis for the association.

Hermes Trismegistus was conversely considered a historical figure by others, either an Egyptian priest adapting Hellenic insights, or a more ancient sage who preserved the knowledge of the putative earliest religion (*prisca theologia*). It was thought in the latter case, that the many mysteries of the known religions might be explained by hearkening back to their suspected origin in the most ancient religion.

The *Corpus Hermeticum*, purporting to be a survival of that ancient religion, was shown by Isaac Casaubon (1559–1614) to have been the product of Gnostic or Neoplatonic writers of the first through third centuries AD (though other Hermetic texts had been cited earlier during the Hellenistic Period).

The significance of the epithet “thrice-great” is variously equated by scholars with the Trinity, or with an ancient philosopher-priest considered third in importance after Enoch & Noah. While numerologists & modern masons echo such biblical resonance in associating it with the triple-tau figure (secreting ‘the four elements’ in ‘the three persons’ of god).

But the real meaning of the name Hermes Trismegistus has never been satisfactorily explained, largely because it derives unexpectedly from an understanding of lunar cycle, which no one had ever previously recognized.

THOTH AS WAXING HALF-MOON

A clue to the actual identities of the ancient gods emerged from the recognition that ‘key letters of the Alphabet’ copy the shapes of ‘focal phases in the lunar cycle’, both letters & phases occurring remarkably in the same ordinal positions in their respective sequences. Applying this newly-discovered convergence to the roles the gods play in the myths, revealed which gods hypothetically represented which focal phases.

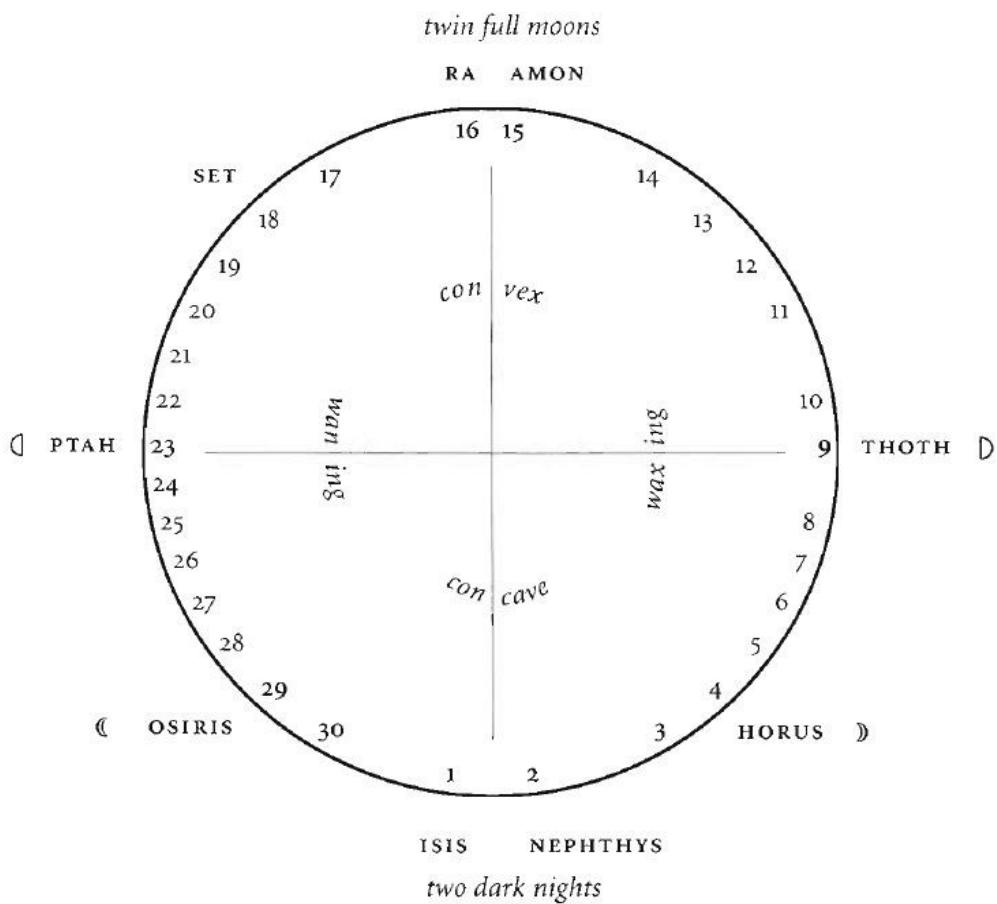


FIG 11 COMPASS OF THE EGYPTIAN THIRTY-DAY LUNATION

Several key letters appear to have originated as symbols not only representing, but also tracing the phases of the lunation. The third letter (C) resembles the third phase (waxing crescent); the ninth letter theta (Θ), the ninth phase (waxing half-moon); the 15th letter (O), the 15th phase (first full moon); while the first two letters incorporate single (A) and double (B) sighting vertices respectively (like scopes), with a cancel line struck through their sight-lines (signifying ‘nothing visible on high’), in accordance with the first two (dark) nights of the lunation when no moon is visible in the sky.

Second full moon (on day 16 of the cycle) is represented by a square-like character resembling a trilithon (Π , the 16th letter in the Alphabet), whose adoption in mathematics (π) appropriately denotes the geometrical relation between the diameter & circumference of a circle. A diameter, when projected outward in the cardinal directions (in tangent with the circumference of the circle symbolizing the full moon on day 15), which encloses the circle in a square. In other words, the figure of the related square proves a fitting symbol for differentiating the second or ‘squared’ full moon from the first. Few people realize that there appear to be two successive nights of full moon each cycle.

The 17th letter (Q) likewise accords with the first waning phase (occurring on day 17), a full circle (like the preceding phase, full moon) trailing a tail to the right, a down-stroke arguably signifying ‘descent’ (day 17 inaugurating the waning or descending arc of the lunation). The first night of the waning arc is accordingly identifiable by the sliver shaved appropriately from the right side of the full moon.

And the letter X (chi) represents the waning half-moon as a reflection (or mirror-image) of its waxing correlative: the oblique line of the waning half-moon inclined in opposition to that of its waxing counterpart (as they actually appear).

These focal letters display three key points of convergence with the lunation:
 FORMAL: the letters appear to be drawn from their corresponding phases;
 ORDINAL: both fall in the same places in their respective sequences; and
 SPECTRAL: they involve the only phases in the lunation identifiable on sight.

Regents of the Alphabet

DAY	LUNAR PHASE	OLYMPIAN	EGYPTIAN	LETTER	
1	<i>no moon</i>	DEMETER	ISIS	Ⓐ	1
2	<i>no moon</i>	ARTEMIS	NEPHTHYS	Ⓑ	2
3	<i>waxing crescent</i>	ARES	HORUS	Ⓒ	3
9	<i>waxing half</i>	HERMES	THOTH	ϴ	8
15	<i>first full moon</i>	APOLLO	AMON	Ѻ	15
16	<i>second full moon</i>	ZEUS	RA	Ѱ	16
17	<i>first waning</i>	POSEIDON	SET	Ӯ	17
23	<i>waning half</i>	HEPHÆSTUS	PTAH	Ӱ	22
29/30	<i>crescent</i>	HADES / PLUTO	OSIRIS	doubles	

THRICE-GREAT THOTH

In Greek characters, the word ‘Thoth’ is spelled “ΘΟΘ” (theta-omicron-theta). Those letters also represent three pivotal phases delimiting the convex register of the lunar cycle: opposing half-moons (ϴ) & full moon (Ѻ).

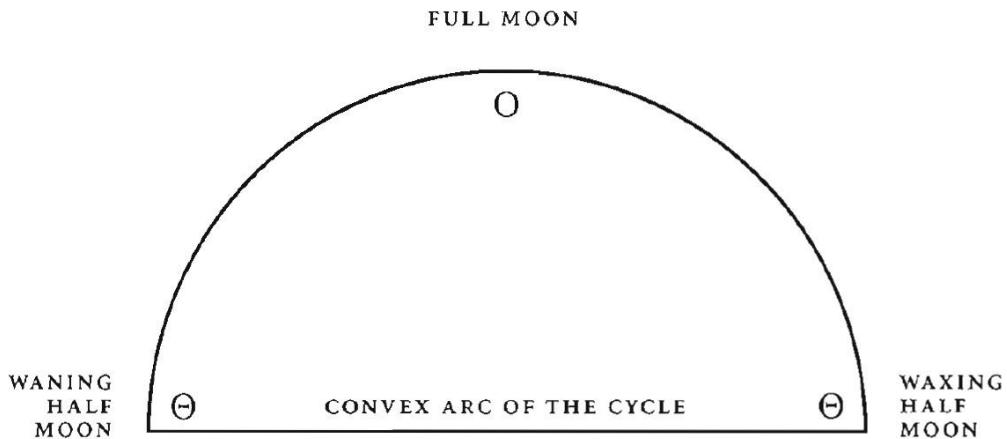


FIG IV HERMES TRISMEGISTUS AS A GREAT HALF-MOON

The phase in the lunation identified with Thoth or Hermes is waxing half-moon. This is borne out clearly in the myth of the Eye of Horus (among many others) in which Thoth is enlisted by the company of the gods to retrieve the six fragments of the eye destroyed by Set & restore it. Waxing crescent, night 3 (Horus), rises six days before waxing half-moon, night 9 (Thoth). See my paper <https://archive.org/details/TheLunarContextOfTheHekatFractions>.

The correlative letter of the Alphabet which Thoth commanded (through his embodiment of waxing half-moon), was 'teth' or 'theta' (Θ) representing the sound 'th'. The name 'Thoth', when employing Greek characters, thereby comprises a palindrome ($\Theta\ O\ \Theta$) which further describes a rebus outlining the vertices of a great half-moon. A name comprised of three characters which phonetically embody the pivotal spectres of the convex arc of the lunar cycle: full moon and the two opposing half-moons. (The other pivotal spectres of the lunation – the two crescents – are alone concave.)

In other words, the letters of the name 'Thoth' are depicted by the symbols employed to trace the position encompassed by the pivotal spectres of the gibbous or convex arc of the lunation. Furthermore, these three pivotal spectres trace a great half-moon within the compass of the lunation: a Great Thoth (Thoth being the *embodiment* of half-moon). A great half-moon whose vertices conveniently spell the name of Thoth. Three pivotal lunar phases combining to trace a single great figurative spectre: Hermes Trismegistus, thrice-great Thoth.

The semicircle these pivotal characters inscribe, traces a great half-moon comprised of the three letters spelling out the name of Thoth. This convergence only works using the Greek letters, showing that the identity of Hermes Trismegistus not only originated with the Ptolomeic heirs to Alexander's Egypt, but also that those who codified the glyph were privy to the covert insights of the true ancient tradition. A continuous tradition extending back to the Palaeolithic Period, based on a physical, not a metaphysical, conception of myth & symbol.

Modern authorities who tabulate patterns in ancient myth, side-step the reason for its creation. The assumption that Hermes Trismegistus was either legendary or possibly a priest retained in memory as a vital source of ancient insight, relegates the epithet “thrice-great” to a secondary postulate, when in fact it provides the primary clue to the mystery. A mystery, however, which turns on the recognition that Hermes described as “thrice-great”, invokes Thoth.

It bears noting that the lunar significance of “thrice-great Thoth” has never previously been recognized, even though it conveniently accounts for both the grammatic origin of the name & its diagrammatic trace of ‘an emblematic great half-moon’ encompassing the convex arc of the lunar cycle. Providing concise explanations for mutually entangled aspects of an otherwise enigmatic figure who has mystified scholars for millennia.

For further insight, consult <https://archive.org/details/TheLunarBasisOfMythAndSymbol> & its sequel <https://archive.org/details/CompetingTheories>.

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